













## THE MEDAL STOVE.

**MARTIN MOORE, PROPRIETOR**

**Boston Recorder.**

**To the Friends of the Recorder.**

The present year is drawing to a close, and we have few things to say relative to our journal.

First of all, we desire to be grateful to God and to our readers for the success that has attended our efforts to sustain the paper.

Our establishment has been more successful than in 1877, than in any of the preceding years since we commenced its existence. The prospect for its steady circulation in the near and distant parts of the country are bright, as they have never been before. It has more and more readers from year to year, that attach themselves to it, and it is becoming more and more the Recorder, the pleasure of religious newspapers, teachers and catechists; and this fact shows us in the most encouraging manner, that we are doing our work.

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We would simply remark, that no so low establishment as ours, has probably a more numerous list of contributors, and of ability and industry to any other religious paper in the country.

It has never been our habit to make magnificent promises, but in this hour of our constant effort from week to week, to present our readers a class of useful matter, adapted to the wants of moral and intellectual beings, we have

Old subscribers who pay in advance and send one name, shall be entitled to both for \$3.50.

**Religious Condition of France.**  
Catholism under Napoleon, Louis XVIII. and  
X.—the Concordat of 1802.—Miracles of the Jew  
the tailor.—Drawing-rooms of Paris.—The Jesuits.  
France, as it has already been said,  
not re-enter the community whose chief  
the Pope, without making conditions.  
concordat, which was signed by Buonaparte  
on the 16th of July, 1801, restored to  
the ancient immunities of the French nation  
at church, reserved all the rights of  
foreign secular authority, and placed barriers  
against the encroachments of clerical power.

minal, x.c. (8th of April, 1802), and bears that character, although Louis XV. concluded with the Pope, on the 16th of July, 1817, a new concordat, aiming to the consequences of the organic law of 1516, with which the court of Rome had poured fully into the French concordat of 1763. I. had sacrificed the liberties of the Gallican church to Leo X. in 1516, re-established, and that of 1802, with the organic articles, was abrogated 'in so far as these are opposed to the doctrine and the discipline of the church;' the episcopal and metropolitan sees were increased to their original number; the government engaged to endow the universities, as well as the chapters, with lands and state revenues; the project of a new organic law, in consequence to the pontifical pretensions, was presented to the Chamber of Deputies, on the 22d of November, 1802.

The Catholic worship is under the direction of archbishops, and of bishops in their dioceses, and under that of *cures*, rectors or pastors, in their parishes. No one can become a bishop, before the age of 30 years, and without being a native. For a native priest, nominated by the pope, must obtain his appointment as soon as possible from the pope, but can exercise no function, until the bull containing his appointment, has received the sanction of government, and he has personally taken the

made to a council of state in all cases arising from the abuse on the part of the superior clergy of other ecclesiastical persons.—No bulls, papal, or other despatches from Rome, or when they are addressed to individuals, can be received, published, or carried into execution, without having been authorized by government. No individual can, without the same authorization, exercise on French soil, or elsewhere, any power relative to the affairs of the Government. No national or metropolitan bishop, no diocesan synod, no deliberative assembly, has authority without the sanction of government. The rights and bishops can, with the authorization of government, establish cathedral chapters and seminaries in their dioceses. Priests are charged with the office of instruction

...nominated by the clergy of France in 1801, and published by an edict of the same year. Each bishop can nominate two vicars, and each archbishop three; and even those priests possessing the qualifications necessary to be promoted, must be nominated and ordained the *curés*, but their nomination public, or confirmed on them canonical ordination, the consent of the king must be obtained, and no *curé* enters upon his duties, before he has taken the prescribed oath before a magistrate, and the vicars and curates exercise their ministerial functions under the inspection and guidance of the bishop, or are authorized, or dismissed at his pleasure. The clergy of France is placed in absolute dependence upon the crown, in a manner, which has left it the most intolerable despotism. Several instances of this will be given in their

only one liturgy and one catechism for all Catholic churches of France, is not expected to appear from recent occurrences. The reference will be made in its place, as contradicting the baneful unity set up by the revolutionary ceremony can take place out of towns consecrated to Catholic worship where there are temples and different forms of worship. The connection with their Sunday service, and cause prayer to be offered for the prosperity of the State, and for the king, must make no announcements to the exercise of worship, except by the order of the government. It is unnecessary to enquire how many. So many restrictions were placed on the ambition of the priesthood, that the dissatisfied, while at the same time,